

THE
POLICY
Of the
JESUITS,

*Their Insinuation into the
Courts of Princes,
And most of the noble Families
of Europe; discoverd.*



LONDON,
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1658.

THE

POLICE

OFFICE

OF THE CITY OF NEW YORK

AND OF THE DISTRICT OF COLUMBIA

4



Courteous
READER.

His piece which
now presents it
selfe to thee, al-
though it be but little in
bulk, yet I can assure
thee there are things
contained in it worthy
of thy knowledg. Here
thou hast discovered to
hee, the whole policy of
t

To the Reader.

the Jesuits, as to their insinuations into the Courts of Princes; and I am confident that most of the Noble Families about Europe, is not without one or more of them: and these cunning Politicians do not fail to give intelligence to the grand Society at Rome, of the most remarkable affairs and transactions of Christendom; so that by this means they are able to pass a Judgement

up-

To the Reader.

ir upon all the secret and
be publique affairs of all
d I Princes and Common-
of wealths, and manage
ut their designs according-
ly. Therefore this Tract
nd is to inform every true
ns hearted Protestant, that
el- they may not be perver-
o- ted by the cunning insti-
the nuations of these Poli-
irs tick people; who will
of not stick to put them-
by selves into any conditi-
ble on or shape, as Handi-
ant crafts-men, or serving-
p- men,

To the Reader.

men, or Souldiers, that
they may the more un-
suspectedly drive on
that publique interest of
theirs, the perverting of
souls: And of this truth
England has had sad
experience; if thou con-
siderest those brain-sick
opinions which are a-
mongst us at this time,
thou mayst confidently
conclude, that these
cunning Sophisters have
not been wanting to add
fuel to the fire; nay I

THOU

am

To the Reader.

am very confident, help
to kindle it; but I shall
say no more, but leave
thee to the following
Discourse, which I am
confident will add to
thy knowledge; and
then I hope thou wilt
not think thy time lost.

Vale.

For the Reader

to be made in the future.

1904-1905, 1906-1907

[Faint handwritten text]

Some
CONSIDERATIONS

on the

Jesuits Politicks,

Humbly offered, &c.



He Laws and
customes with
which the Je-
suits Order
was planted
by her first founder, *Ignatius Loyola*, of happy me-
mory, doth plainly mani-
fest; That, that society,
by means of the holy
B Church

B

Church

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Church set in Christ's Vineyard, was as it were the Vine or plant that ought to have brought forth the Antidote against the venime of Heresie, whose Religious and Christian-like Actions, as sweet flowers of that Tree, being once smelt to, sinners should be constrained to leave the stink and filth of their sinnes, and adhere to the sweet favour of Repentance. And certainly, by those Fathers that gave her life, she was sprinkled & watered with the water of Charity, & cultivated and pruned accordingly, but
par-

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particularly towards the
neighbour, in which was
great to admiration the
fruit she brought forth, in
the excellent education
of their Children, and al-
so her purchase of souls, to
the advancing of the true
Catholique faith. But
Sathan, who by much
more subtilty, endeavours
to destroy the works and
enterprises of the Al-
mighty, than others do
to promote them, took
the occasion and advan-
tage from the great pro-
gresse & increase of their
own order, which in a
short time did wonder-
fully fall from, and per-
vert

Some Considerations on

vert its own proper institutions and precepts; and instead of those two flourishing branches, Charity and Poverty, which were almost dryed up and withered, he ingrafted one of Self-love, and another of Profit, by which the whole Republique of Christendom, as I will now demonstrate, suffers so great prejudice, that perhaps to suffer greater is impossible, as this discourse will discover. Which I protest to God, no interest of mine own, or particular passion moves me to make, but my sincere zeal to the pub-

The Jesuits Politicks.

publique good (for which
all men are born) And
that their Politicks being
once discovered to Prin-
ces, they may provide
themselves with oppor-
tune remedies to prevent
them.

'Tis first to be noted,
That the (Jesuits) or-
der hath been very much
enlarged by their excel-
lent education of Chil-
dren, who excelled all
other orders in their me-
thod of teaching, and
therefore from their first
undertaking it, were they
sought to, and favoured
by many Princes; a most

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Cities and Principalities
who were in want of
such accurate Teachers;
so that in few years they
advanced themselves more
then other Societies had
done in hundreds.

This greatness (which
most commonly induces
into the minde a change
of manners) gave the
successors of *Ignatius* so
great a love to this their
Order, that judging it
more necessary to the
Church of God, and the
reformation of Christen-
dome; then all other Or-
ders; they resolved a-
mong themselves by all
arts and industry to pro-
mote

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mote it, thinking (by so doing) to advance the true Church, and (to use their own terms) the Ancient patrimony of Christ.

Had I now the wit and eloquence of *Aristotle*, to dive into and discourse the Politick of these Fathers, their arts and contrivances would yet be incredible, by which they increase their greatnesse; I shall therefore but hint at some particulars, and leave a large field for the enquiry of better Judgements; I will onely offer some particular heads, which may give aime to

Some Considerations on
the more learned, and be
a foundation to their dis-
coveries.

First then, Their Tea-
ching, Preaching, Ad-
ministration of the holy
Sacraments, and other
the like religious exer-
cises, seemed not alone
sufficient to the Father
Jesuites, to advance their
Order to that greatnesse
they aspired; for although
at first, (as I said before)
they were embraced and
cherished by many; yet
in progress of time, whe-
ther by the bad satisfacti-
on they gave, or what
else occasioned it; the af-
fections of most grew cold
to-

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towards them, which made them doubt, that by those means their utmost endeavours had in their infancy miscarried, and they resolved on two other wayes to effect their design.

The first was to lessen (as much as in them lay) with Princes, the repute of all other Orders, and so dexterously they discovered and fathered their own imperfections on them, that by suppressing others, they procured their own greatnesse, and became Patrons of many Monasteries, Abbeys, and other great in-

B 5 comes,

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comes, outring those that
before enjoyed them, by
their subtil Informations.

The second was, to
presse into matters of
state, interressing them-
selves in the affaires of
the greatest part of Chri-
stian Princes, with more
subtile artifices then was
ever in the world made
use of, into the which as
'tis extreemly difficult to
penetrate, so is it almost
impossible exactly to ex-
plain them.

Their father Generall
(as they call him) conti-
nually resides in Rome,
to whom they all are
most

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most exact in their obedience; and if he hath made choice of any of the Fathers, as perpetuall helps to him, they are called Assistants, of which there is one at least of every Nation, and from their employments take their name, as the Assistant of *France*, of *England*, the third of *Spain*, a fourth of *Italy*, the fifth of *Austria*, and so of other Countries, each of which are by their office to inform the father General, of all the accidents and transactions of state, of that Country or place of which he is Assistant
which

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which he doth by his correspondents that reside in the principall City of that Country and Kingdom: which correspondent informes himselfe diligently of the state, inclinations, and intentions of the Prince; and by every Post acquaints the Assistant of all accidents whether newly discovered or come to passe; and the Assistant presently carries it to the Father General, who calls all these his assistants to Council, and make as it were an Anatomy of the Universe; examining the in-

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interests and designs of all the Princes in Christendom. And there consider of the novelties sent them by their correspondents, diligently comparing and examining one with the other, and at last they conclude (according as their own interest requires) that the designs of one Prince must be opposed, and those of another favoured. And as the lookers on, always see more then the Gamesters; so these Jesuits, having at the same time before them, the interest of all Princes, they contrive wayes
to

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to promote the designs of that Prince, which will be of greatest advantage to their particular interest and advancement.

And as it is single, and of itself, evill, That religious Orders should intermeddle in matters of State (who ought to look after onely the safety of their own & others souls, having to that purpose retired from the world) so is it of most dangerous and evill consequence, that they should immerge themselves (more then do the seculars) in it, and 'tis a thing that requires a speedy and powerfull remedy.

I. In

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I. In the first place,
The Jesuits Confesse the
greatest part of the No-
bility of Catholique
Countries; and that they
may the better attend
them, they hear the con-
fessions neither of poor
men nor women; and of-
tentimes they confesse
the Princes themselves;
so that by these meanes
'tis easie for them to un-
derstand every design and
resolution, either of
Prince or People, which
they suddainly give no-
tice of to their father Ge-
nerall and Assistants in
Rome.

By this, all that are but
of

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of an easie understand-
ing, may know how
much they may preju-
dice Princes, when their
own proper Interest pro-
vokes them, to which
they level all their acti-
ons.

2ly, Secrecy is so confi-
derable to, & inseparable
from, the preservation of
a State or Kingdom, that
the one being taken a-
way, the other must al-
most necessarily come to
ruine; therefore ought
Princes not onely to be
severe in it, but likewise
dive into the secret de-
signs of their neighbour
Princes, by which they be
come

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come more politicke, & govern the better their own concernments. Wherefore wise Princes are wont to spend in Ambassadors and Spies, no small sums; neverthelesse they are often deceived by their Informations: But the Jesuits, that is, the father Generall and Assistants, by their confessings, and advices, from their correspondents that are resident in all the principall Cities of Christendom; as also by the means of others their adherents, (of which we will speak anon) are sincerely informed of all matters and
ele-

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determinations that are treated of in the most secret Councils ; And (as we may say) know the force, incomes, expences, and designs of Princes, better then the Princes themselves : and that, without other expence, then the postage of their Letters, which in *Rome* onely (as I have been informed by the Master of the Posts) amounts to fourscore, and very often to a hundred Crowns of Gold, every Post. Thus they knowing the interest of all Princes, 'tis in their power to lessen the reputation and

cre-

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credit with their neighbour Princes, or with their own subjects, & mak them what enemies they please, or stirre up the subjects to an insurrection. And as by these means of Confessions and Consultations, they know intrinsically the subjects, and who are affectioned to the Prince; and who discontented or disgusted by the faithful relations they have of all State-Transactions: 'tis easie for them to sow discord among Princes, and occasion a thousand suspitions; so being privy to the Peoples inclinations, they

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they may without difficulty occasion great trouble, and by their detractions bring the person of the Prince into contempt; whence we may conclude, that 'tis contrary to the interest of any State, that the Prince go to Confession; much more that he should permit any of his Counsellors, Secretaries, or principal Ministers of State, to confess themselves to those, who make it their business to pry into matters of State, and by that means ingratiate themselves with Princes; there wanting not in these times

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times, persons both in life and doctrine equall to, and altogether as considerable, as the *Jesuits* (whom Princes and Counsellors of State, may make use of) that attend nothing else but the government of the Soul, and their own Ministry.

3ly, But to give greater evidence, of what hath already, and hereafter shall be said; you are to take notice that there are four sorts of *Jesuits*.

The first is of some seculars of both Sexes joyn'd to their company, the which live under a blind

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blind obedience, govern-
ing themselves in their
particular actions, by the
counsel and advice of the
father Jesuits; and are
most prompt in obser-
ving any of their com-
mands. These (for the
most part) are persons
well born, Widows, Ci-
tizens, and rich Mer-
chants; from which fruit-
full plants the Jesuits
gather every year a great
quantity of Gold and
silver fruit. Of this Clas-
sis are there women, vul-
garly called *Puritans*,
who are by the Jesuits
perswaded to contemn
the World; and by these
they

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they get themselves cloa-
thing, Dyer, and a very
considerable income.

The second sort con-
sists of Men onely, as
well Priests as Lay-
men, the which (though)
live as seculars, and very
often, by means of the
Jesuits, obtain Pensions,
Benefices, Abbeyes, and o-
ther Revenues; but these
have all made vowes to
take the habit of the
company of Jesus,
whensoever it pleases the
father Generall to call
them to it; wherefore
they are called Jesuits *in*
voto, and are of marvel-
lous use to the Jesuits, in
the

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the fabrick of their Monarchy, they being sent and maintained in all Princes Courts & Countries. In what manner they serve them, shall be declared in the seventh Section.

The third sort of Jesuits, are those that dwell in Monasteries as Priests, Clergymen, or Converts (as they call them) the which being not Professors of that Order, 'tis in the father Generalls power to turn them out when he pleases, (yet they have not the power of themselves to leave the Monastery). These ha-

ving

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ving no considerable im-
ployment, for the most
part simply obey the
commands layed on them
by their Superiours.

The fourth are the
Jesuits-Politicians, in
whose care is the Go-
vernment of the whole
Order, and these are those
who (tempted by the
Devill with the tempta-
tion Christ had in the
Desart, *Hec omnia tibi da-
bo si cadens, &c.*) have ac-
cepted of the terms, and
strongly endeavour to
advance their Company
to a perfect Monarchy, &
begin it in Rome, where
all the most important

C

affairs

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affairs of Christendom
are transacted, & where
resides the Head of these
Politicians, their father
Generall, and a great
number of the same Pro-
fession, which (as alrea-
dy hath been sayed) be-
ing by their Spies exactly
informed of all the most
weighty affaires that in
the Court of *Rome* are
treated of; in the first
place, conclude of what
make for their Interest,
then makes it their busi-
nesse every day to go to
the Courts of Cardinals,
Ambassadors, and Pre-
lates, into which they
dextrously insinuate them
selves

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selves to discourse of that
business which then is,
or shortly will be, in Agi-
tation, representing it to
these great Ministers of
State, in what manner
and disguise they please,
and as their particular
Concernments require,
saying oftentimes (as the
Proverb) Black is white.

And because the first
relation of any business
(especially if made by
Religious Persons) makes
deep impressions, and pre-
possesses those that hear
them; thence 'tis (for
the most part) that the
affairs of the greatest im-
portance, negotiated by

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Ambassadors, and other
consultrable Persons of
the *Roman* Court, have
not had the Issue desi-
red by Princes, because
the Jesuits who have pre-
occupied the understand-
ings with their interest-
ed relations, labour that
those made by Ambassa-
dors and other Persons,
should have lesse credit
with the world.

And this same Artifice
and cunning that they
use with Prelates in *Rome*,
they use likewise at o-
ther times with Princes,
either themselves, or by
means of those Jesuits
of the second sort, that
are

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are out of Rome; so that we may conclude, that the greatest part of the affairs of Christendom (that are not by them opposed) passe through the Iesuits hands.

Most subtile and past finding out are the Arts and Politicks of these Fathers, and impossible to be sufficiently layed open. But every Prince that will please to look back and consider how busineses have been carried, and withal daign to peruse these hints I give, may by these means easily discover their drifts, and lay them open.

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more than any thing that
can be said.

But the Iesuits not con-
tented, and thinking not
these wayes sufficient to
bring them to that Monar-
chical jurisdiction at which
they aim, said to Gregory
the thirteenth (as being
perswaded this would be
no small help) under co-
lour of the publique
good of the Catholique
Church, and the said
Pope granted their de-
sires, and commanded,
That all Apostolicall Le-
gates, and Nuncio's,
should take for a Com-
panion and Confident, a
Iesuite; by whose coun-
sell

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sell and advice, they should govern all their actions.

4ly, By this their insight into State affairs, the principal Jesuits have gained the love of many Princes, Spirituall and Temporall, and have been perswaded that they have (to their advantage) spoken and done many eminent services, whence hath ensued many great inconveniencies.

First, In their abusing of the favour & goodness of Princes, they have disgusted and incensed very many private Families

C. 4

and

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and have (as we may say) usurpt the sustenance of Widows, leaving the kindred in very great misery, by enticing and alluring to their fellowship, those of the greatest families that frequent their School and Colledge; and if it happen (as it doth very often) that they prove unfit for their designs, then under an honest pretence they discard them; yet keep the Monies which by them were given, to be invested heirs in that Profession. They wholly exclude all that are poor, contrary to the order of
fa-

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father Ignatius their founder, and the Intentions of those Noble Persons that Assigned & gave them their Revenues; for although the admitting them would be advantageous to the Christian Republicque, yet it would not advance their private Interests and designs.

The second Inconvenient is, that these Jesuits cunningly acquaint the World with the intimacy they have with Princes, pretending it still to be farre greater then in truth it is, and by this means they insinuate

C 5 into

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into the affections of all
publique Ministers, and
draw many addressees to
themselves for favour;
and it hath been their
brags, That 'tis in their
power to make Cardi-
nals, Nuncio's, Deputies,
Governours, and other
Officers; nay some have
affirmatively said, That
their father General hath
more power then the
Pope; others, That 'tis
better being of that Or-
der that can create Car-
dinals, then to be a Car-
dinal; and each have
been spoken so publike-
ly that there is hardly
any person that often fre-
quents

quents them, but have heard these or such like expressions from them.

5ly, These being the foundations of their State Practises, they pretend'tis in their power to advance or oppresse whom they please, still using the cloak of Religion, by which they very often attain their ends. When they propose or recommend any subject to the Prince for to be prefer'd, their choise is not made according to the abilities of the Person; but as they stand in their opinions, and they frequently oppose Persons very well qua-

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qualified in their designs
of advancing themselves,
if they know them not to
be partially for their In-
terest: And they find out
and advance such men
only, as they have eter-
nally obliged; not regard-
ing whether they are af-
fectionate and true to the
Prince, or able to dis-
charge that place to
which they designe him:
which oftentimes breeds
disturbance to the Prince,
and ill humours in the
people.

6ly, Even as an Ad-
mirall or Commander,
(knowing the wind fa-
vourable) doth but give
the

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the sign, and all the Vessels under his conduct presently set sail with him, and ply their voyage; so is it in all the Jesuits actions; for, no sooner is the advancement of any Person resolved on by the Generall and Assistants, (as being advantageous to their Interest) but notice is given by them to the others that reside in severall Countries, and all of them unanimously, and almost at the same instant of time, use their utmost power and perswasions to raise the Party to that office they intend him:
Now

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Now it would be great ingratitude in the Person so advanced, not to return gratefull services on all occasions, to the father Jesuits his advancers, that invested him with that power. By this means, most great Personages remain more obliged to that Order, than to the Prince from whom they have received their honour and preferment, and serve with greater affection and more fidelity the Jesuits interest, then that of their Sovereign's, who is much mistaken to think he hath purchased a faithfull subject, when
he

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he hath only got a Iesuiti-
cal-spy; whom the Iesuits
do not seldome make use
of to the prejudice of the
very Prince that hath rai-
sed him.

I could give many clear
instances and examples to
confirm what hath alrea-
dy been discoursed; albe-
it from generall experi-
ence 'tis sufficiently con-
firmed: But not to make
my selfe more odious, I
forbear, and conclude
that, This peradventure
is the reason, the Iesuits
call their Religion or Or-
der, a Great Monarchy, in
that Princes and Mini-
sters of State govern by
their

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their Directions and Ad-
vices. And 'tis not long
since a principall one a-
mong the Jesuits, being
publiqueby (in the name
of the whole society) on
some business to discourse
with a great Prince, went
on in these words (full
of arrogancy, grounded
on the thoughts of being
Monarchs); There was
alwayes a good under-
standing betwixt our
company, and your High-
nesse.

7ly, These Fathers en-
deavour to make the
World believe, That all
those that are any wayes
favoured by Princes, were
By

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by them raised, and are
their favourites; rendering
themselves by this means
more Masters of the sub-
jects, then the Princes
themselves, which is of
no small prejudice to
them, in that no State-In-
terest can permit that so
ambitious Voraries, and
so deep Politicians should
Lord it over the wills of
most Ministers of State,
and have power to occa-
sion any treachery or in-
furrection, and by means
of these Ministers of State
their adherents, they in-
troduce into the Princes
Court as Counsellor, or
Secretary of those Jesuits;
in

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in voto, which were be-
fore spoken of; and they
perswade the Prince to
make use of one of that
Order, as Counsellor or
Preacher; so that in all
Courts and Councils, the
father Generall hath a
knot of spies, who give
him a most particular and
exact account of all that
is secretly treated of:
whence it often happens,
that the most private and
important designs are
prevented and discove-
red; and the true Author
of the Treachery is not
known, but most common-
ly those that are most sus-
pected, are least culpable.

8ly,

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8ly, As 'tis natural for
Subjects to follow the ex-
ample and inclinations of
their Prince; so is it with
those that render obedi-
ence to the father Gene-
rall, who seeing him so
diligently, apply him-
self to State-affairs, by
that way endeavouring
to enlarge and enrich the
Order; They likewise
make it their business by
their friends & kindred,
to penetrate into the
heart and secretest coun-
cils of Princes, and give
intelligence of it to their
Generall and assistants in
Rome, by which diligence
they procure his favour,
and

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and some office of advancement to themselves; which offices are never bestowed on any, but on those that are known to be fit and capable to advance the company to the greatness they aspire, and consequently on such that have given sufficient testimony of their abilities, in managing State affairs.

As the Limbeck distills from divers herbs, a proper unguent for mortall wounds; and the Beec from severall flowers sucks honey, so from the infallible relations of every Kingdoms Interest,

and

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ad- and the accidents that
res occur. The Father Je-
vers suits, by their Descants
bur and Consults, draw a
n to remedy for their almost
ad- incurable malady of de-
the sted Greatness, which
re, they principally pursue,
uch though never so much to
ient the prejudice of others.
pili. And those Princes whose
ate inclinations they have
sufficiently discovered,
eck they put upon severall
rbs, designs, pretending that
force in their power to
thetown their undertakings
ven with successe: But when
th they have gone as far as
f their own interest re-
rest, quires, and acquired their
and own

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own ends, They (confi-
dering that the overmuch
greatnesse of that Prince
they have so abused, may
be to them prejudicial
put what rubs in the way
they can to that design, &
delay the perfecting of it
as Lawyers doe Causes
and then with great dex-
terity and cunning
they oppose and totally
ruin those designs which
they themselves set on
foot. The League with
France treated and con-
cluded by them, and af-
terwards (when they
saw that things went well
on the Kings side) aban-
doned, their promise
made

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made more then once to
the *Spaniard* of the King-
dom of *England*, confirms
and proves so well what
I have said, that I need
instance no other.
I only, From what hath
been sayed, we may con-
clude, that the *Jesuits* do
not really serve any
Prince, whether temporal
or spiritual, further then
their own Interest goes
along; And it likewise
followes, that no Prince
(much lesse the *Pre-*
lates) can make any good
use of them, they being
as it were indifferently
concerned, and alike in
their affections to all,
being

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being French among the
French, and Spaniards with
the Spaniards, as occasion
requires, and, for their own
Interests be advanced,
care not who they pre-
dice most; therefore those
designs which the Jesuits
have been employed in
have very rarely had any
good end, for they were
no further then their
own interest prompted
them; To advance which
the policy they use is
great, some of them fail-
ing to be very partial for
the Crown of Spain; o-
thers for France, others
for the Emperour, and
to the other Princes from
whom

son the Jesuits Politicks.

ing to whom they expect fa-
vours. And if any of
these Princes would mak
use of a Jesuite, or take
any one of them for his
private Confessor or Confident;
the one that is so chosen, pre-
sently writes to the fa-
voured General, and ac-
quaints him with the bu-
siness he is to Negotiate,
and expects his Answer
and Order what he is to
do, and accordingly pro-
ceeds, without regarding
whether the said Gene-
ral's Order be agreeable
to the command and in-
tervention of the Prince, that
has committed the businesse
to his care; and so their
own

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own Society be served, they care not what becomes of the Prince's affairs.

Further, The father Iesuits, knowing very punctually what is (almost) every day in the most secret Councils, treated of; those that pretend to be of the French faction, offer to the consideration of that King and his chief Counsellors, severall particulars of State of great importance, which are sent him from Rome by those politick fathers.

The same, do those in Spain, that are devoted

to that Crown; so likewise of the other Countries: Which breeds so much distrust and jealousy in the hearts of Christian Princes, that they cannot confide in one another, and renders the League (to the prejudice of the common enemy of Christendom) very difficult to be concluded, and the Peace among Princes uncertain, whereas how beneficiall the confidence of the one, and the conclusion of the other, would be to the publique good and quiet of Christendom, any one may judge.

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Besides, by these cunning carriages of theirs, they have opened the eyes of the world, which is become so subtile and crafty in State-affairs, that now, (to the notable prejudice of the Holy Church) they minde little else, and by that ballance weigh all their actions: And, what is worse, the Hereticks are likewise become master Politicians, and have totally learnt the State-craft of the Iesuits, and to our prejudice put it in practice with those Princes that protect them: so that whereas formerly they

the Jesuits Politicks.

they were *Lutherans* and *Calvinists*, and there was hopes they might in time have seen their error, they are now become *Atheists* and *Politicians*; and unlesse God work miraculously, 'tis almost impossible to convert them.

He no longer conceal the Jesuiticall craft, but discover the sleights they use to insinuate into the favour of Princes, as some years since one of their Fathers, assistant for *England*, by name, father *Parsons*, writ a *Doleman*. Book against the succession of the King of *Scotland*, to the Crown of

Some Considerations on
England. And an other
Jesuit, called *Creeton*, with
others of the same Order,
in another Book, defend-
ed the Scotch Kings Ti-
tle; opposing the opinion
of father *Parsons*, pre-
tending to be divided a-
mong themselves, though
'twas all feigned, and
with the consent of the
father *Generall*, to the
end that whosoever came
to the Crown of *England*,
they might be in a capa-
city to advance their Or-
der; and extract their de-
sired profit; whence we
may conclude, that Prin-
ces are the Objects of all
the determinations and
acti-

the Jesuits Politicks:

actions of the Iesuits, and consequently it verifies their own saying, That their Society is a great Monarchy.

Truly, Although the infinite experience of things pass'd, clearly discover that the Iesuits have no regard to the pleasure or displeasure of Princes, when their own private interest is concern'd; nevertheless this particular that is now add'd, will make the truth most evident.

There is no person in the world they owe more obedience to, then to the Pope; they being not on-

ly

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ly

Some Considerations on
ly obliged by the parti-
cular Oath they take to
be obedient to his person,
but by a thousand other
reasons I could give; yet
when *Pio Quinto* (a most
holy Pope, and not to be
sufficiently extolled) be-
ing illuminated by the
Holy Ghost, would have
somewhat reformed these
Fathers, and brought
them to professe and of-
ficiate in the Quire (as
is the custome of other
religious Orders) they
would never be brought
to it, nor obey him, con-
ceiving it of great pre-
judice to them; And those
few that submitted to his
will

the Jesuits Politicks.

will and complied, were by them scornfully termed *Quintinians*, and not one of them could ever get any degree amongst them; in the same manner did they upon the glorious Saint, *Charles Borromeo*, Arch-bishop of *Milan*, who being Legate for his Holiness at *Latere*, desired to restore their company to a religious Discipline. But what do I speak of? They do not so much as observe the Holy Canons; for, contrary to their Decrees, they traffique in Pearl, Diamonds and Rubies.

And 'tis conceived, that

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Some Considerations on
the greatest part of the
precious stones that come
from the Indies; belong
to the Jesuits: and this
hath been confirmed by
those whom they have
made use of (and do still
use) as Broakers; Of this,
those Fathers that were
called to *Rome*, and pro-
ceeded against, can give
you an account; I could
name them, or give you
a greater proof, but I
forbear, least I should be
inforc't to speak of some
Prince, which I do not
desire to mention, it be-
ing my aim to serve them
all without offending
any. And that I pretend
not

the Jesuits Rebrycks

not here to make an invective against Jesuits (whose vertues I honour and reverence) but to give you a rough draught of their actions and behaviours.

2ly, As when we see a person afflicted with a dangerous disease, send forth his complaints and groans, every one would conclude that such a person is grievously tormented, although they are ignorant of the occasion of the distemper; so all the world complains, and finds themselves agrieved at the Jesuits, some for having been

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been by them persecuted,
others betrayed and fals-
ly dealt withal: but the
(continuance of such a
disease will at last disco-
ver the cause of it; so is
it now facile, to finde out
the cause of the Jesuits
Tyranny & deceit, which
is, 1. Their immense and
vast desire to make them-
selves great; To compass
which, they care not
who they disoblige, make
nothing to cheat Princes,
oppresse the poor, extort
from widows, and ruine
families very Noble and
Rich, and often raise sus-
pitions and discords a-
mong Christian Princes,
meer-

the Jesuits Politicks.

meerly to screw themselves into the affairs and businesses of most weight. Now as 'twould be very inconvenient, that that part which Nature had formed last of all in the head, to serve onely as an instrument to the more Noble, should attract to it selfe the purest and spirituall blood, for so the whole fabrick would be out of order and indangered: so is it unfitting that the Jesuits Order, restrained in the body of the holy Church, to serve her to convert Hereticks, and bring sinners to Repentance, should

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should draw to her selfe
the most important and
considerable affairs of the
principall Prelates, and
abstracting the vitall spi-
rits, apply them to their
own proper Interest: for
by that means the pub-
lique and private quiet is
disturbed, many subjects
worthy of preferment
are suppress; others un-
deserving advanced; and
a thousand other incon-
venients arise.

I could alleadge many
reasons drawn from ex-
perience, to demonstrate
how greedy the Jesuits
are after greatnesse; but
at this time I shall onely
show

the Jesuits Politicks.

show it by the words of
Father Parsons, in a Book
of his, intituled, *The Re-
formation of England*,
where, after having bla-
med Cardinall Poole, a
Prelate, who for his ver-
tues, holiness, and me-
rits from the Holy
Church, is worthy of
eternall Memory; and
having taken notice of
certain Imperfections and
failings of the Holy
Councill of *Trent*, final-
ly concludes; *That when
England returns to the
true Catholique faith, she'll
after the manner of the Pri-
mitive Church, make all the
Ecclesiastical wealth in com-
mon,*

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mon; and assign the care of
it to seven Sages of the Je-
suits, to the end they may
distribute it as they think
most expedient; likewise on
great penalties, all religious
Persons of what Order soe-
ver, must be forbid, without
their leave to come into
England, intending to let
none come but those that
maintain themselves with
Alms. But self-love of-
tentimes blinds, and ren-
ders a Man, though ne-
ver so wise, imprudent
and foolish, as appears
by what this Father very
ridiculously adds. Eng-
land (saith he) being thus
brought to a true believe;
'twere

the Jesuits Politicks.

'twere necessary that the Pope (at least for five years) should not take any benefit out of the Church livings of that Kingdom, but let it all come into the hands of those seven Sages, to dispose of as they judge most advantageous for the Church. It being their designs after the first five years are expired by their subtile inventions (of which they are full) to have the same priviledge confirmed to them for five years more; and so at last exclude his Holinesse from England: Now what person is there in the world, that doth not plainly see the Jesuitical

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tical ambition and avarice, likewise the desire they have to make themselves Monarchs; Who is it? that doth not apparently understand the Arts they use to advance their own Interest, little considering or caring for the profit or prejudice of others.

Did they not make request to Gregory the thirteenth, to be invested of all the Parish Churches in *Rome*, there to begin their Monarchy, and that which took not in *Rome*, they have at last obtained in *England* where they have procured

the Jesuits Politicks.

red to be elected an Arch-
Priest, and Jesuits *in vo-*
to, who instead of pro-
tecting the Clergy, per-
secutes (like a ravenous
Wolfe) all those Priests
that depend not on the
Jesuits, and brings them
to the point of despair,
forbidding them under
heavy penalties, to speak
together, so that now al-
most all the Clergy of
England are become Je-
suits *in voto*; nor are any
received into the Col-
ledges, that have not first
obliged themselves to be
Jesuits; so that when
England returns to its an-
cient faith, 'twill give a
be-

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beginning to a reall Je-
suitical Monarchy, be-
caus that all the Church-
Incomes, Lands, the Ab-
byes, Benefices, Bishop-
ricks, and other dignities,
must be disposed of onely
by the Jesuits.

'Tis very true, (what
with tears I speak) that
now a dayes, few Here-
ticks are converted, espe-
cially in *England*, where
all the ancient Fathers
are extinct, which made
so fruitfull a progresse in
it (although the Jesuits
attribute the honour of
it to themselves, who
look more after their
own proper Interest, then

Je- to the converting and la-
 be- ving of souls). Besides, the
 rch- Hereticks perceiving the
 Ab- Jesuiticall oppression, the
 nop- Catholique Priests and
 ties, others live under; & the
 nely Arts the Jesuits act by;
 (which makes them so
 what hated), they fear if they
 that should become Converts,
 here to be tyrannized over by
 these them.

here I omit many things
 they pretend to, as their
 zealous care over the
 states they live in, and
 their seeming desire that
 our country may grow great and
 flourish; whereas indeed
 they only drive at their
 own

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own greatness, and to increase the power they have gained with Princes, by making them believe their subjects are most devoted and affectionate to them, and that they will likewise make them affectionate and true to the person of him their Prince. On these and many more I could enlarge: but, with four particulars which I shall leave to every ones consideration, I conclude this present discourse.

The first to be considered is, that Men of so high spirit

the Jesuits Politicks.

in- spirits and great designs,
they are alwaies lovers of
with change and novelty, and
king the occasioners of it, ho-
sub- ping thereby to advance
oted their own designs; so that
nem- to a Prince that loves
like- and seeks the peace and
fecti- preservation of his Do-
per- minions, they can be of
ince- no advantage; but on the
more contrary may occasion
with great disturbance, and
which make a promise of his
y-ones- kingdom, in case he doth
con- vour them, and govern
dis- by their advice and coun-
sell.
consider Secondly, If the trou-
o- high- les they give to the
spi- world

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world be so great and heavy, now that they have not so much as a temporall Jurisdiction, what would they do, if by accident one of them should be chosen Pope. In the first place they would fill the Consistory full of Jesuits, and by that means perpetuate the Popedom among themselves. Secondly, They governing according to this Interest, and having the Pontifical strength, they might endanger the States of many Princes; especially those of their Neighbours.

Third.

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Thirdly, 'Twould be the design of such a Pope, by all means to invest the Order with some City and temporall Jurisdiction, which would be the way to many other designs, which they could never bring to passe, but much to the prejudice of other Princes.

Fourthly, The Consistory being thus stuffed with Jesuits, all the Patrimony of Christ would be in their hands. And as the Hydropick, who by drinking increaseth his thirst; so they by this greatnesse being made

Thirdly E more

Some Considerations on

more covetous, would
raise a thousand turbu-
lencies; and (nothing
being more subject to
change than a State)
they would by all the
arts imaginable make an
alteration, and introduce
the form of their own Go-
vernment, and so become
real Monarchs. They
have been long endea-
vouring to get the Sonne
of some Prince amongst
them, who might make
them heirs to his King-
dom, and would e're this
have brought it to pass,
but that others aware of
their intentions have pre-
ven-

on the Jesuits Politicks.

ould vented it; but should
urbu- they once become Ma-
thing ters of the States Eccle-
at to fastick; as they are sub-
ate) ile and sharp witted,
l the they would invent a
ke an thousand wayes to in-
duce large it, and not want
n Go- means to effect it; which
come if it occasions nothing but
They the suspitions and jealou-
ndea- sies that would breed a-
Gonne mongst the neighbouring
mongst Princes, 'tis a thing wor-
make thy consideration.

King- It is then necessary for
e this the Conservation of the
pafs, Publique quiet, for the
are of security of States and
e pre- Kingdoms, for the ad-
ven- vancement of the Holy
E 2 Church,

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Church, and for the be-
nefit of the world in ge-
nerall ; that his Holi-
nesse, with the helpe and
assistance of other Chri-
stian Princes, set bounds
to this Order, which at
present is in great disor-
der and boundless ; lest
that happen unto them
which befell the Druids
(whose actions the father
Jesuits seem to imitate)
who were destroyed in
the time of the Emperour
Claudius.

And if I were com-
manded to declare a way
for the Regulating of
these Fathers, I durst un-
dertake to performe it
with

the Jesuits Politicks.

he be- with Charity; not to their
in ge- prejudice, but great ad-
Holi- vantage, & would make
be and them Monarchs of souls,
Chri- (which is Christ's trea-
ounds sure), and that of the
ch as world, which is nothing
disor- but dross; And this I
; lest would perform accord-
them ing to that ability which
ruids it hath pleased God to
ather give me.

FINIS.